

Church of God
Evangel

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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COVER PICTURE: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death," Rev. 1:18.

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live," John 11:25.



BY A. M. QUICK

X

A SIN OF THE HEART

"Thou shalt not covet . . ."

THE COMMANDMENT particularizes: neighbor's house, wife, manservant, maidservant, ox, ass, or "anything which is thy neighbor's."

Covetousness is a root sin. Emphasis is given to its prohibition by placing it at the end of the commandments—the last of the emphatic "thou shalt not's." How often coveting has borne fruit in murder, adultery, stealing, lying!

Ahab coveted Naboth's vineyard. That coveting led to lies, theft, and murder. David coveted Uriah's wife and his coveting led to adultery and murder. Achan testified against himself:

"When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them."

There is no sin in rational desire to possess something which it is legitimate for one to have. That desire becomes covetousness when it is touched with greed and reaches out, without regard to right, for something which belongs to another or which it is unlawful to possess.

There is a peculiar ingenuity in evil which thus attaches a wicked slant to something which is otherwise quite right. It was not wrong for Eve to be delighted with the beauty of the forbidden fruit, to recognize that it was good for food, or to desire to be made wise. Sin came when desire ignored the higher claim of God's law. At that point it became covetousness.

Again the law cries: "Watch that heart condition!" Heart disease is taking a terrible toll of physical life, but how much more terrible the effect of wrong heart condition on the moral life!

*"If thou shouldst find within thy heart today
This thing of evil, this foul bird of hell,
Defiling at its very spring thy life
And rousing passions which thou canst not quell:
There is a cure, a sovereign remedy—
Go seek it from the Christ of Calvary!"*



Editorials

Charles W. Conn

THE MINISTRY OF THE EMOTIONS

MORE EMPHASIS is placed on the church and religion at this time of year than any other. Easter always brings with it increased church attendance and increased earnestness among Christians; it is considered the ideal time for religious revivals, and many churches schedule a Lenten revival, who never think of another during the year. This is true because the Easter message is the most vital message of Christianity and the Easter fact is the keystone of the Christian experience.

With the Lenten emphasis on religion comes the matter of emotional expression in religious services. Do the emotions have any part to play in Christian worship? Is it possible to subdue them completely and still have great revivals? These are questions that recur constantly in the minds of those who have no understanding of the ministry of the emotions. The problem arose first at the beginning of the first passion week when Christ rode into Jerusalem accompanied by the jubilant shouts of His followers. The staid and apathetic religious leaders of that day were offended by the sounds of jubilation, and asked Christ to order His followers to be silent. He refused, with the words, "I tell you that if these should hold their peace, the stones would immediately cry out." He refused to make the slightest move toward discouraging the expressions of joy that rang from the lips of the disciples. If we are to be followers of Him, then we should likewise be cautious and prayerful in our attitudes toward religious emotional expression.

I am as adverse to false or provoked manifestations and demonstrations as it is possible for anyone to be. I stand without apology against agitating emotional frenzy and creating emotional crises for the sake of "working up" a shout. Unless our lives are holy enough to prompt that spontaneous praise from God, and we have to resort to tricks and psychological stimuli to induce a shout, then we have neither right nor cause for rejoicing. At the same time, I rejoice at the sound and sight of pure ecstasy and jubilation. The man whose life is fully consecrated to God and who is looking for the appearance of the Lord has every reason and right to express his joy and ecstasy. This shouting should be music to every Christian's heart and ears.

For anyone to attempt to stamp out religious emotionalism is to invite spiritual bankruptcy. Many churches have tried it, forgetting that emotions are God-given. If they are God-given, then what is their purpose, what is their sublime ministry? It is to glorify and exalt the name of Christ. It is to exult in Him and to worship Him. Since the emotions are a part of every personality, they must find expression, and psychologists have proved that

to deprive a person of all outlet of emotional tension and feeling is to do him positive physical and mental injury. Weeping, laughing, shouting, etc., can be healthful in more ways than one. God made us creatures with emotions and it is impossible for men to make us devoid of our natures.

EVERY HEALTHY PERSON finds it necessary to find a medium of releasing his pent-up emotions. All churches once recognized this fact, and never discouraged—and often encouraged—"amen's," "hallelujah's," and "glory to God's" in their services. Eventually, the time came when their leaders thought themselves too sophisticated for such naivete, and smothered emotional expression from their services. Even though their suppression and subjugation of emotions in their services was successful, they never succeeded in removing them from the hearts of the people. Being discouraged or forbidden to express their emotions in the God-ordained method of worshipping Him, they soon found other methods of emotional release. Instead of going to church, they went to the movies and the theater, for there they could sit in the dark and weep or laugh to their heart's content, without fear of being shamed or ridiculed. They found it to be far more satisfying to attend ball games, races, and wrestling matches, because there they could give expression to their dammed-up emotions. In "Revivalism in America," William Warren Sweet has said, "In fact, emotion has been so completely squeezed out of present-day Protestant worship that the people are becoming emotionally starved. Perhaps this is one of the reasons moving pictures are so popular; there, one can be as emotional as one pleases, for it is dark and tears are not noticed." The church failed to satisfy and guide that God-given and perfectly natural desire of all human beings to give expression to their deep feelings and sensations. What the churches could have sublimated into pure and intensive praise of God, they squelched and drove to other places. The emotions would not be denied; if religion gave them no opportunity to exercise them, they left religion alone and sought release in other ways.

Eventually, the churches realized their sad mistake and recognized the emotional needs of the people. To lure back their vanishing and timid crowds, they did a pathetic and paradoxical thing. Instead of encouraging a revival of old-time religious worship in their auditoriums, they filled their basements with pool tables, dance floors, card tables and other devices and baits to bring back their religion-starved young people. By this very action church leaders everywhere admit that there is boxed in every human frame that inborn desire to express the feelings, the urgings, and the promptings of the emotions. They know now that when the church deprives its members of this right they will not be deprived for long, but will find release elsewhere.

Since God gave us our emotions, they have a divine ministry. The church's job is to guide and direct emotional expression—not to subdue it, not to agitate it, not to suppress it, not to imitate it. The Christian's responsibility is to use his emotions and not be used by them; to keep them when they exist and not try to create them when they do not exist. Our emotions belong to God, then let God's glory be their ministry. We must not go the way of others; we must keep emotions in the church free of duress and suppression. Let us keep emotional expression as it should be—orderly, pure, and refreshing; and where it belongs—in the worship of God.

Unbelievers have always made desperate



Denials of Christ's Resurrection

*But it remains the greatest fact
in the history of mankind*

By JAMES A. CROSS
Overseer of South Carolina

Matthew 28:11-15, "Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."

IT WAS A MEMORABLE DAY, one that changed the history and course of the nations of the world. Keepers of the tomb quaked with fear and became like dead men, while an angel of the Lord rolled back the stone. "Up from the grave He arose" and became victor over death, hell, and the grave. Early visitors to the tomb heard the angel gladly proclaim, "He is not here: for he is risen. . . go quickly, and tell his disciples that he is risen from the dead."

Recovering from their fright, the soldiers assured themselves that Christ had really left the tomb, and it was empty. The graveclothes were laid in order where before had reposed the body of Jesus. They hastened to the Jewish rulers and related the strange story of heavenly visitants and supernatural, phenomenal happenings. Vivid remembrance of His words, "After three days I will rise again," burned like fire in their consciousness, and they were struck with the impact of their reality. The facts must be distorted, and fabrication, misrepresentation, and perjury became the pattern to further the policy of the priests to invalidate Christ's claims.

Why should there be such vehement denials of His resurrection? Why should there be today such reluctance to accept the fact of Christ's bodily resurrection? The only answer I have been able to arrive at is that somehow the devil must have the idea that, if the resurrection of Jesus is denied, it will prevent His ultimate end, for it is through the death and resurrection of Christ that the devil and his power is destroyed. Hebrews 2:14, "Perhaps," reasons the devil, "If the idea of His resurrection is destroyed, so also will the penalty that is passed upon me, by reason of His death and resurrection."

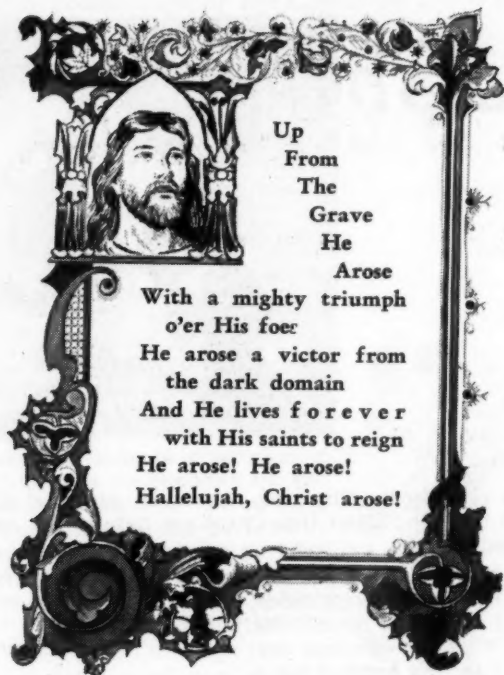
LET US NOTICE the original invention that was circulated to deny this glorious fact. The priests did not deny the resurrection. No doubt, they believed the report of the guards, for there is no evidence that they ever accused them of being mistaken in the matter, nor

any attempt to discredit the report of actual happenings. They stooped to the most disreputable and basest lies to attempt an invalidation of His wondrous resurrection. Any reasonable person could see through the inconsistency of the argument. For the guards to spread such a story would be an admission on their part of their incompetence as soldiers and their failure in a position of trust. It would be an admission of the corruption and sordid vanality of persons holding high offices, added to the failure on their part to punish persons guilty of sleeping at their post of duty.

But are not the denials of Christ's bodily resurrection today just as foolish? Are they not just as subtly aimed at stripping Christ of His resurrection glory? Do not they tend to tear down the hope that lies within the bosom of the child of God? Many are teaching that His resurrection was a spiritual resurrection; that the appearances Christ made after His resurrection were visions seen in spirit; and that their communication with Him was with His spirit. Prof. Schmiedel of Switzerland explains that the disciples wanted to see Jesus so badly they thought they did see Him. The visions of Him were real visions, and they even saw Jesus' wounds. But, he says, they were only appearances. The real body of Jesus was not there. Garnett, in his book "God in Us," states, "If it is possible, therefore, for one mind to influence the experiences of another mind directly, then the risen soul of Jesus may have given the Easter experiences to His disciples without the miracle of a risen body. We should have to regard the belief in the physical resurrection as merely an unfortunate addition due to the removal of the body from the tomb. If the disciples had gone forth to preach that the spirit of Jesus, rather than the body, had appeared to them, they would have found many more people ready to believe them." Such are the theories men advance for us to hold, and to give up our faith in the greatest miracle of all mankind for, without which hope we are of all men most miserable.

LET US EXAMINE the claims Jesus made about the resurrection and see if He lives up to the claims He made. The LORD said of Christ in Psalm 16:8-11, "I have set the LORD always before me: because he is at my right hand, I shall not be moved." Therefore my heart is glad, and my glory rejoiceth: my *flesh* also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Here

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CHRIST'S EASTER VICTORY

By M. M. MORTENSON
Pastor, Anawalt, West Virginia

"We shall be also in the likeness of his resurrection,"
Romans 6:5.

CHRIST IS RISEN! *Hallelujah!* May we, with the hosts of the ages, reply: "HE IS RISEN, INDEED! And because He is risen with victory over death, hell, and the grave, we also shall one glorious day join the blood-washed singing: *"We are risen! Hallelujah!"*

Christ's Easter victory is the shining, miraculous, climax truth of the New Testament. The Lamb of God was crucified, dead, and buried; but on the third day He rose again from the dead. His grave was found empty. Hear the angelic message, "*Why seek ye the living among the dead? He is not here, but is risen!*" Indeed, the New Testament records prophetic utterances from the Old Testament concerning His sufferings, death, and resurrection. The fact of Christ's resurrection was attested infallibly by His seventeen appearances, of which apostle Paul listed six: "To Cephas, the twelve, five hundred brethren at once, James, all the apostles, and, last of all, He was seen of Paul. Little wonder that Christ's Easter victory has been called the "Gibraltar of faith and the Waterloo of unbelief."

Approaching Easter Day in 1953, we have been observing the ever-blessed Lenten Season—the forty days prior to Good Friday. On Ash Wednesday, the first day of Lent, ministers of a certain religious body place ashes upon the forehead of their communicants, intoning the Latin words "*Memento, homo, quia pulvis es, et in pulverem reverteris*. Remember, man, that you are dust, and unto dust you will return." These words are true, and they are often effective, producing sober thought and godly sorrow for sin; but, while they contain truth, they are not the whole truth. Christ, our radiantly risen Redeemer, guarantees us a victory-pledge: "*Because I live, ye shall live also . . . in the likeness of his resurrection.*" Earth to

earth, ashes to ashes, dust to dust is true of the human body, but it is true *only* of the body for: "*It is sown in dishonor; it is raised in glory . . . It is sown in weakness; it is raised in power . . . It is sown in corruption; it is raised in incorruption.*"

It matters not where or how our body is deposited if our faith is anchored to the Rock of Ages—Jesus Christ our Lord. Though it be buried under tons of ice in the Arctic regions, in the rubble of Nagasaki or Berlin, in massive mausoleum or common grave, Christ's Easter victory assures all believers that because He is risen from the dead "*and become the first fruits of them that slept,*" they also shall rise, and the Scripture shall be fulfilled, "*O death, where is thy sting? O grave, where is thy victory?*"

Adoniram Judson, the consecrated, brilliant missionary to Burma died at sea and was laid to rest therein rather than in a "dark and narrow grave," for he loved the freedom and expansion of the vast blue ocean. Nearing death, he exclaimed, "I go with the gladness of a boy bounding away from school; I feel so strong in Christ . . . *The love of Christ—its breadth and length and depth and height—we cannot comprehend it now—but what a study for eternity!*"

Christ's Easter victory having "*brought life and immortality to light*" for the believer, predicts unequivocally, notwithstanding the dreadful fear of the unbeliever: "*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth . . . they that have done evil, unto the resurrection of damnation.*"

IN A.D. 408, Alaric, king of the Goths, marched on Rome, eventually pillaging and burning it. In A.D. 410, Alaric died. The course of Busentinus River
(Continued on page 14)

VIVIT CHRISTUS!

(Christ Liveth)

Because Christ is alive, man, too, has assurance of life

By R. L. PLATT
Professor, Lee College



John 11:25, 26, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this?"

MEN ARE MOVED by many passions, but the one which probably comes nearest to being universal is the passion for life. A premonition of its power is given even in the lower world around us where the tiny seed lodged in some cranny of a rock will struggle to unfold its life, sticking its tender rootlets through the least crevice, gaining a foothold where life seems impossible, and wrestling a subsistence out of the most unproductive surroundings. There is something in the lower creatures of the animal world that makes them seek life. It causes the creeping worm to weave a shroud about itself for a short time, afterwards bringing forth out of its tomb a new and more beautiful existence. It causes the birds to leave the cold and bleak northland and fly thousands of miles to the sunny fields of the South and back again in the spring. How marvelous is this instinct overmatched in man. Man's history as a race is one long catalogue of efforts to find means to sustain life, to conquer the diseases that prey upon the body, and to postpone, as far as possible, the hour of death. How willingly we sacrifice comfort, home, fortune, and make our way across the continents in search of that fountain of perpetual youth that the Spanish explorers expected to find in the new world centuries ago. Life is not to be found in our material resources, but in the living Christ of Calvary.

The fundamental reason that the gospel holds the throne of power is that man finds in it the answer to his passion for life. The message of the gospel, from Bethlehem to Calvary, from the carpenter's shop to the sepulcher, is life. Life, life, life! And the empty tomb is only its triumphant climax and vindication.

The great truth of Easter, then, is not the resurrection, but life. Not that there is another world, but that it is possible to gain in this world a power indestructible by death, so that we discover a real unity of the life now and here with that life in the beyond.

As we look into the empty tomb of the Lord Jesus Christ this Easter morning, it seems to whisper to every heart that Christ is not dead, but alive forevermore. He lives! He lives! Where does He live today? He lives in the

hearts of His own. The song "He Lives" expresses the simple trust and belief that Christians have in the resurrected Christ.

*I serve a risen Saviour,
He's in the world today;
I know that He is living,
Whatever men may say;
I see His hand of mercy,
I hear His voice of cheer,
And just the time I need Him
He's always near.*

*He lives, He lives,
Christ Jesus lives today!
He walks with me and talks with me
Along life's narrow way.
He lives, He lives,
Salvation to impart!
You ask me how I know He lives?
He lives within my heart.*

This message of life is vindicated by His own life that the life He gives is unconquerable, for Jesus Christ cannot be conquered. No power present, past, or in the future can destroy the life that is found in Jesus Christ. As we look back through the Christian centuries, we find this Christ of the cross the regnant figure in history, His cross the most loved emblem, His tomb the source of consolation to uncounted hearts, and His living presence the greatest reality of religion, for we do not serve gods of iron, stone, or wood, but a living, resurrected Son of God.

SINCE JESUS CHRIST is alive, His disciples can also experience that living power. He lives, and you shall live. The two are identified thus: "I am the vine, ye are the branches." At the first His followers could not understand His prophetic statements concerning His death and resurrection, but the longer they lived, the more they realized His living power, for Paul wrote, "It is no longer I that live, but Christ liveth in me." Have you received that life? How may you know that He lives today? Not by mere emotion, not by a fixed habit of public worship, but by having the Lord Jesus Christ rooted and grounded in your life. "Hereby we know that we are in him; he that saith he abideth in him ought

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BENEFITS of the RESURRECTION

By EARL P. PAULK, JR.

Pastor, Hemphill Avenue Church of God Atlanta, Georgia

THERE are some things that can not be fully appreciated until they are lost; for example, one's health. It is hard to be thankful, as we ought, for freedom from pain until we have first experienced pain. Only the blind can tell you what it means to lose sight of family, friends, and the beauties of the world. We may be more grateful for the resurrection if we think what might have been if Christ be not risen from the dead.

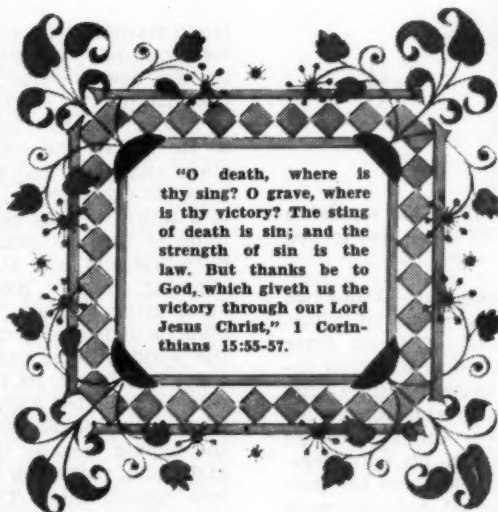
IF CHRIST BE NOT RISEN

The apostle Paul writes, "And if Christ be not risen, then is our preaching vain, and your faith is also vain," 1 Corinthians 15:14. It is here pointed out that the entire work of the preachers in leading people to a life of faith is without merit. The object of faith being dead would completely destroy faith itself. All of the events in the birth, life, and death of Jesus must rest upon the foundation of the resurrection.

The fact of the BIRTH OF JESUS would mean nothing to us today if He had not also risen from the dead. There would be no need to support the doctrine of the virgin birth had He not come forth from the grave. The angelic choir would lose its harmony. The shepherds hurrying to the stall would have been to see only another baby and young mother. The picture that we have in our minds of the scene in the stall would lose its beauty, had this Babe failed to conquer death. The words that went from lips to lips that a new king was born would have been nothing more than gossip and false statements.

The example left us by Jesus pertaining to water BAPTISM would lose its power if we have no risen Lord. The message of the Holy Ghost at His baptism, that He was the Son of God, would become sounding brass for the lack of proof. Every man, woman, and child who have been baptized since His baptism are none the better off had its significance not been substantiated by His resurrection.

The fact that Jesus was tempted by the devil and overcame TEMPTATION would likely have been forgotten long ago had He not been the risen Messiah. The very MINISTRY of the Lord would doubtlessly have lost its meaning to us had it not been climaxed by the empty



tomb. His SUFFERING, the story of "the old rugged cross," would be no more than a fable if Christ be not risen from the dead. Nor would the "Fountain filled with blood" have any cleansing power without a victorious Redeemer.

An unknown soldier, killed in World War I, left us a poem that should cause us to think:

If death ends all, then evil must be good,

Wrong must be right, and beauty ugliness.

God is a Judas who betrays His Son

And, with a kiss, damns all the world hell—

If Christ rose not again.

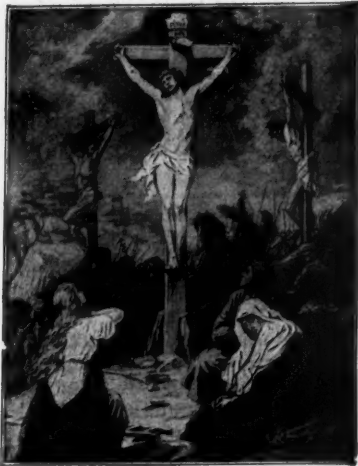
THE PROOFS of the resurrection of Christ are many. They are so widely accepted today until we are almost afraid

to even think what might have been had He not risen. The seal on the stone was broken because the grave could not hold the divine Lord. This event offers to mankind the only hope beyond the grave.

Christ conquered the sting of death, which is sin. He is the Captain of our salvation. By having the mind that was in Christ we may, as He, become overcomers of sin. "He was tempted in all points" just as we are tempted, and He did no sin. The apostle Paul found release from sin through Christ after a long inward struggle. He cried out in despair, "O wretched man that I am! who shall deliver me from the body of this death," Romans 7:24. He answers his own question in the next verse, "I thank God through Jesus Christ our Lord."

Christ conquered death, and so may we through Him. "For this corruptible must put on incorruption, and this mortal must put on immortality," 1 Corinthians 15:53. We remember with great assurance the words of Jesus, "Because I live, ye shall live also," John 14:19. Through faith in His resurrection, we may be resurrected to live eternally with Him.

No more than a week ago, I stood by the bedside of a child that seemed to have but a short time to live. Night before last, I stood by the bed of a man who died that night. As I look into faces that will soon be chilled by the hand of death, I cry out inwardly, **Thank God for the resurrection.** Because of the resurrection of our Lord **ALL MEN HAVE HOPE OF A LIFE BEYOND THE GRAVE.** These are the benefits of the resurrection.



The SIGNIFICANCE

*What it meant to the early
Christians, it means to us to day*



John 20:11, "But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre."

THE DASTARDLY DEED has been done—Judas has betrayed his Master for thirty pieces of silver. What a transaction! the Pearl of Great Price sold as if He were a slave. The Spotless Lamb of God delivered into the hungry mouths of wolves! Jesus Christ the Righteous apprehended by rogues and renegades! And what a bargain for Judas! For thirty pieces of cankerous silver he gives his best Friend, his only Hope, his Eternal Life, his title deed to a mansion, and his helpship to riches incalculable. Preposterous! And yet many are selling these eternal possessions for even less today.

Then follows the mockery of the sham trial, the brutal scourging and indescribable humiliation. The Lawgiver denied the law's protection! The Truth lied about! He who sits on the throne of heaven is now tried as a criminal in the courts of men. He who commands armies of angelic hosts obeys orders of unclean, sinful men. He who directs suns and moons, and lays out the unerring paths of galaxies, constellations and worlds without number, now is told where to walk, and is led by puny man. Omnipotence smitten! Omniscience questioned! Omnipresence arrested! The world's Judge unfairly judged of sinners! The Father's Delight smitten, crowned with thorns, bent to the whipping post, and now receives the railings and cursings of an enraged hell.

On the blackest Friday the world has ever known, this illustrious Sufferer is paraded through the streets of Jerusalem so that all may see, all may scoff, all may roll out the lip in scorn. Innocence itself displayed as a criminal! On through the crowded and noisy lanes of the city, on to the gates, for this dreadful procession is bound for the little knoll just outside the suburbs called Calvary. Sacrilegious hands push and goad Him on. Even when He falls under the weight of His cross, He is buffeted and rallied upon with vituperative utterances. But on they trudge, His blood and sweat leaving a ghastly trail, marking the march of a conqueror.

Finally, the summit is reached and the ignominious work begun. Hands that had lifted burdens, rubbed aching limbs and temples, stirred water into wine, broke

bread multiplied from a fragment to an abundant supply for thousands—yes, hands that had lifted the dead into life are now *gibbeted to a bloody tree*. The very hands that had planted all the trees of the world are now spiked to a tree. The feet that had been bruised and blistered as He walked the weary miles to spread the gospel of cheer and hope that would bring light to the darkened, bread to the starving, health to the suffering, and hope to a fallen race are now held by a spike. Feet that were familiar with mountain-climbing, for He slept on the mountainsides, and always went there to pray, are now climbing another mountain—Mount Calvary—and are being given willingly to the horrors of crucifixion that millions of feet may climb mountains of eternal glory in the world without end.

For hours now, He has been writhing on the cross, His thirst intensified each moment by the burning sun. He is growing weaker and weaker as His blood oozes from the gaping wounds; He swoons and faints away time and again, regretting each time that He is brought back into consciousness. The end draws near. It is enough. God's demands have been met. He has suffered enough for the world's redemption! Each surging of His feverish blood has pushed against heaven's gate, until at last it stands wide open, inviting all sinners to come! As the curtain falls at the end of a tragedy, so heaven's curtains are drawn, obscuring the sun and all the heavenly bodies from the view of man. Darkness becomes palpable as it rolls like black mists about the cross, draping the shoulders of Golgotha in robes of mourning.

The air is heavy and stifling, making respiration extremely difficult. What! Is even the air rebellious to sustain sinful men? And why not! Is not the wind the breath of God? The rocks rend in convulsion; the earth trembles in great agony; blinding sheets of lightning occasionally pierce the black sky as though angels had received the Father's permission to dart down and right back to keep heaven informed of the unparalleled proceedings. The faces about the cross turn white with horror. The Master complains of burning thirst, of His Father's utter abandonment, and with swollen tongue cleaving to the hot roof of His mouth He prays for His enemies' forgiveness. And then! The end comes! Having "no where to lay his head" even in the hour of departure from this cruel world, He rolls His dizzy head from side to side, and then lets it fall on His broken heart, using it for a dying pillow. "It is finished!" A world is redeemed. The straying planet has been brought back to God.

THE CROWD'S HUNGER for murder has been glutted; its thirst for blood has been slaked; its uncontrollable vengeance has been satiated; and its wild

OF EASTER

By JOSEPH L. MILLIGAN
Pastor, Sumiton, Alabama



passions cooled, so it naturally disperses, as a pack of wolves after the prey has been devoured. The Bread of Life has been thrown to dogs! The Rose of Sharon and the Lily of the Valley has been trampled under the foot of beasts! But who will officiate at the obsequies? Won't some of the crowd that crucified Him linger long enough to bury Him? Will they not save Him the embarrassment of hanging naked and dead? Where are His disciples who have pledged their undying devotion to Him? Where are the sons of thunder? Where is the inner circle? All have deserted. And why not! Can anything further be done for Him? Is not His cause a lost one? Did not He Himself say, "It is finished"? What else is there to do but go home? But He must be buried; who will perform the last chore of love. Fiery Peter? No! Loving John? No. Who? Joseph of Arimathea and Nicodemus—two *secret disciples*. But I haven't read of their great sermons, nor of their having healed anyone. No! You see, all of His disciples are not known for their resounding accomplishments. They don't all have colorful lives. There must be some who will labor alone, who will serve secretly, who will seek the Christ at night and even bury the dead, if necessary. True religion consists not in *words*, but in *deeds*. It is not "he that *saieth*, 'Lord, Lord,' but he that *doeth* the will of the Father."

Isn't there something especially admirable in this man Joseph? In the midst of seeming defeat, he labors on. When all others are gone, he steps in to do his part. When the world had deemed Christ and His life a failure, and when even His disciples had thrown their hands up in despair, thinking His kingdom was forever defeated, Joseph worked on. Oh, the faith of this *secret disciple*! He did the only thing he could do—continue to work, to love, to perform his duty, to trust and *wait*! What a lesson for us! When it seems that everything is against us, that all have forsaken, that we are complete failures, and that all we held dear is lost, dare to labor on, to trust and *wait*. How tenderly they must have lowered His body from the cross, and with what caution and reverence they perfumed it and wrapped it for entombment. Now rests the body of this *one Jesus* where shall rest the remains of every man. Jesus in a tomb!

Hell must have called in all its forces of darkness from their iniquitous assignments throughout the earth for one great time of infernal celebration. Through all the world of lost spirits there rolled the shrill cackling of devils. "The King of kings has been deposed, dethroned, and divested of His crown. Fear no more, ye devils, for your tormentor is dead," they exulted. But even then He was on His way to lead captivity captive and to give gifts unto men.

I HAVE TRIED TO IMAGINE the loneliness of the garden while Jesus lay a corpse therein. Since the clouds are His chariots, they doubtlessly hung close around the door of the sepulchre, anxious that their Master might decide to ride again. The flowers hung their heads in despair, as if to say, "The Rose of Sharon is imprisoned. He who is beautiful above all has been marred and mutilated. Has this world no appreciation for beauty? Why should I give forth fragrance and loveliness to murderers?" The birds flitting through the foliage, the quadruped grazing near the grave, and the animals bounding through the garden must have all slackened their pace as they passed the door of this strange tomb. Doubtlessly they wondered why such a large stone should have been rolled against the cave's mouth, and they gazed interrogatively at the Roman soldiers. Why the guards? All the other tombs are unguarded.

Notice the Word says, "Now in the place where He was crucified, and in the garden a *new sepulchre*." These are suggestive words. What an unusual place for a sepulchre—in a garden! But isn't that true to life? In all of life's gardens of delight there is a sepulchre. There is always something to rob us of our fullest joy. Just at the time the young man is getting on in life and thinks he has his business geared to prosper, a financial recession strikes. A sepulchre in the garden! When the skies were blue and cloudless, and the young woman had suitors pleading for her attention, disease smote her. A sepulchre in the garden! When the young married couple was sailing across life's sea, exultant, buoyant and almost boastful that their happiness was so complete, a little casket was rolled into their home. A sepulchre in the garden! When the young preacher was climbing rung after rung of the ladder of success, and he had begun to think that being a minister was all ecstasy and rapture, factions formed in his church, and he was caught in the maelstrom. A sepulchre in the garden! When the aged couple had successfully reared their precious children and thought that they, with the betrothal of the youngest, could go down life's other side toward the sunset without fretting and worryment and annoying perturbation, but lo! the tottering feet of the companion tripped and she fell into a

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THE NEGATIVE SUPPOSITION "if Christ be not risen" (1 Corinthians 15:14) is the most alarming and distressing that can be made in connection with Jesus Christ and the Christian faith. "Did Jesus Christ rise from the dead?" is the most important query that has ever confronted the serious and honest student of Christianity.

Infidels, whose minds the god of this world has blinded, are quick to admit that if Christ arose, Christianity has, through His resurrection from the dead, won and now possesses the victory for the divine conception and character of the whole New Testament. Strauss, one of the ablest infidels, says the resurrection is that burning question. A. S. Peak calls the resurrection the most crucial event in history. To the believers in and the defenders of the resurrection it is known as the Gibraltar of Christian evidences and the Waterloo of infidelity.

Allow me to say that the soul which cannot say with appreciation, "I believe that Jesus Christ both died and arose from the dead, and He did this for me," that soul

A POPULAR FATHER AND HIS SON SPEAK ON THE NEGATIVE AND POSITIVE ASPECTS OF CHRIST'S RESURRECTION

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FATHER

No minister in the Church of God than the REV. R. P. JOHNSON. He and wife as one of Pentecost's greatest the Church as Assistant General Overseas pastor, evangelist, Supreme Councilman importance. Now a retired minister (but is devoting his time to general evang

His son, ROBERT, reminds that who father. He has served as pastor and member. He serves the Church now as work the Lord is blessing him.

IF CHRIST BE NOT RISEN

By R. P. JOHNSON, Pastor, Hollywood, Florida

has found neither the way nor the door out of any of the eternal plagues that distress men or into any good of eternal value.

In 1 Corinthians 15:14, Paul uses the expression "if Christ be not risen," then proceeds to show what the results would be if this were true. This was his way of answering the doubters, the critics, and those who denied the miraculous, who had crept into (and were disturbing and distressing) the church at Corinth. "Now if Christ be preached that he arose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen," then what?

I

FIRST of all, *our preaching is vain*, it is empty, void, worthless useless. Strike the resurrection from the New Testament, from our faith, and you take its heart out; our message is robbed of its vitality, its power, yea, even its very life. Remove the resurrection from the gospel and you take the gladness out of the glad tidings, the good out of the good news. Without the resurrection the New Testament message in sermon and song has no note of joy and is changed into a funeral dirge, a message of eternal nothingness, a mere fancied history of a man who lived an extraordinary life and died as an imposter, a fake, a criminal, even the death of the cross. Instead of its being the power of God unto salvation to all who believe, climaxing with His return in power and glory, it becomes a most horrible and sickening heart-breaking story, which had for its climax a mock trial, a beaten back, bruised lips, blackened eyes, a crown of thorns, plucked beard, spital of the wicked in His face, a cruel cross, a heart-breaking cry, a cold stiff corpse, a damp dark tomb, and dead failure, *if he be not risen*.

"If Christ be not risen," what mean ye angels from heaven by bringing that message of glad tidings of great joy on that fair night of His birth? Surely ye angels of

God would not have awakened hopes which could never be realized.

If Christ be not risen, our preaching is vain, is empty, is chaff. If He be not risen, alive at this very moment, there can be no useful power in our preaching; it is the preaching of a miserable failure, and such a tale could never aid in the saving of anyone. No matter how many good deeds He did, how many nice words fell from His lips, how many tears He shed, how oft and how long He prayed, if He be not risen, His gospel can not possibly have any part in the plan of God for the salvation of man. *It is the resurrected, living Christ that gives the gospel its power*, for if He lives not to enforce its provision and claims, it has no power whatever. The Declaration of Independence, without the victory purchased by those who died, and the preservation and usefulness made of it by those who lived, would have been so many wasted words and so much wasted paper and ink. So is the gospel we preach, if He lives not to execute His proclamation of deliverance to the captives and the setting at liberty of them that are bruised or bound. The theory of the gospel is sufficient for our understanding, or enlightenment on the way and means of the solution of our problems and deliverance from our plagues, but it took the victory of the open tomb by the power of God to make the gospel effective.

II

IF CHRIST be not risen," then *is your faith vain*. The hand of faith which you stretch out toward the throne of grace is reaching out to discover a cold, lifeless, powerless, lump of dead earth; your faith has laid hold of nothing. All you have accepted and received by faith as freely given of God through Christ Jesus—forgiveness, cleansing from sin, divine sonship, justification, sanctification, baptism of the Holy Ghost, glorification, heaven, is not yours at all; you did not, neither can you receive

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The Place of the Resurrection in Deliverance

By ROBERT JOHNSON, *Evangelist*

SON



Church of God is more widely loved JOHNSON. He has been acclaimed far most's greatest expositors. He has served General Overseer, editor, state overseer, State Councilman, and other posts of minister (but far from inactive), he general evangelistic work.

inds those who hear him of his famous as pastor and National Youth Board Church now as an evangelist, in which him.



TWO TITANIC FORCES of eternity, engaged in mortal combat, are arrayed against each other in the struggle for the control of this universe—good and evil; holiness and sin; God and the devil.

According to the Scripture, this struggle is divided into two periods or ages, "the present age" and "the coming age." During "the present age" Satan and his hosts rule this world. But, thanks be to God who gives us the victory through Jesus Christ our Lord, "the present age" is reaching its end and "the coming age" is about to be ushered in. With "the coming age" the rule of Satan ceases and the rule of God will be supreme.

Man has been involved in this struggle between God and Satan through his forefather Adam, who, because of his disobedience to God, passed under the control of sin and death, disease and affliction—the curse of the fall, carrying along with him his entire race who, ever since, has suffered countless misfortunes and afflictions in this life and stands doomed to eternal destruction.

God, in His love, provided a way of escape for man from these seemingly hopeless conditions, a complete transformation in which man attains to God's own likeness and to a participation in God's functions as Ruler and Judge of the universe. This rescue and transformation is designated in the Scripture in several ways, but chiefly by the words "salvation" and "redemption."

Having thus briefly stated of the great struggle between the two forces, of "the present age" and "the coming age," God and Satan, and of man's position, we may now inquire how this salvation was made possible. By what means was it effected? "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen," Galatians 1:3-5.

With enthusiastic vehemence, Paul exclaims that Christ gave Himself up for us that He might deliver us from the evil powers of this present age. Herein the redemptive work of Jesus is regarded as an eternal manifestation, an act in the world's drama in which the power of God is arrayed against the evil spirits who are holding men in their grasp and subjecting them to all sorts of torture. By some means, not disclosed in this passage, but at any rate in accordance with the will of God, Christ rescues us from those evil powers.

VIEW, if you can, the struggle. Urged on by the forces of Lucifer, evil men seized upon the body of the Son of God, and, at the mockery of that trial where justice had no opportunity, and mercy had no voice, brought about what they thought was His destruction. Thus He was crowned with thorns, slapped in the face, bruised about the eyes, bloodied of nose. Tied to a post black with the decayed blood of the beating of a thousand criminals, His bare back was lashed until the prophet cried out, "His visage was marred more than any man, and his form more than the sons of men."

Yonder on Calvary, as the fiendish demons from hell gathered round in their devilish glee, chanting the victory of the bottomless pit, they drove on these evil men bent upon the purposes of hell. So fired they, those devils, the imagination of these evil men that these evil men, seizing upon the Matchless One of eternity, drove nails through His hands and His feet and raised Him on a cross. When the spear pierced through His side and cut through the flesh to His heart, they thought, of course, that they were gaining another victory over God by doing away with His Son. But, thanks be unto God the Father, they themselves fell victims to their own devices, and in crucifying the Son of God, they released the power that was to bring about their ultimate destruction, their evil chant becoming their own dirge, and their march around the cross the going forth to their own funeral.

Here was hell's rejoicing: Lucifer and the fallen angels had, in their working on man, pulled the Son, the only begotten Son, of God down from that lofty estate whence they had been cast. Thus they had avenged their being cast from heaven.

Further, they had taken Him and so inspired the very beings that He had helped to create that these mortals had dared to take the life of God's Son into their hands, marring His face and disfiguring His body. They thought to end it all by driving a spear into His heart. When the last drop of blood dripped from His blood-smeared body onto the earth He had helped create, and it began to blacken and decay, the triumph of Lucifer and his fallen angels was momentarily complete. **Hell had avenged Lucifer being cast from heaven.** He and his forces had proved their superiority over the Trinity. God was powerless to save His own Son. God had turned His back on His own Son when His Son needed Him most.

So, being avenged and having proved God powerless and undependable by putting Christ to the death of the cross, they, the forces of hell, had, in their way of thinking, put everything Christ did and taught into open reproach. And well it might have been had not the next event of the great drama transpired.

THE FAITH called forth by the life and teaching of Christ was a faith that broke into fragments under the impact of the crash of the cross. If Christ has not been raised from the dead, then the preaching of the gospel is vain, and believers are yet in their sins. If the

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IF CHRIST BE NOT RISEN

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one thing you claim *if Christ be not risen*. Your religious experiences are a deception. You have placed your faith, trust, and confidence in one who fell and is yet a victim of your own last enemy (*death*). He is now held by the cruel jaws of death, and your faith is rendered useless; it is vain, *if Christ be not risen*. Faith is always vain, impotent, unless its object gives it power. May not this be the secret of much of our miserable failures in Christian living and service. Is it possible that we are rejoicing and believing only half of the gospel? our faith linking us to the dead Christ on the cross, for pardon and relief from sins past and from condemnation, but fails to lift us up into His living presence, or lay hold and link us on to Him as our High Priest alive forevermore, yes, faith that fastens us to His throne for *present living victory and overcoming power*.

III

IF CHRIST be not risen, "ye are yet in your sins. Thus we see it takes not only His death on the tree to provide the believer with victory over sin, Satan, and the world, but also His victory over death. "There is none other name under heaven given among men, whereby ye must be saved," Acts 4:12. "Thou shalt call His name JESUS: for he shall save his people from their sins," Matthew 1:21. But if He be not risen, His name carries no more meaning or possesses no more saving virtue than that of either of the two criminals between whom He was put to death. If Christ be not risen, your faith is vain, empty; it touches and links you onto dead nothing, and you are yet in your sins, the victims of deceit and delusion. You have no guarantee of forgiveness. You thought that through His death you had been reconciled to God, that the old account was settled long ago, but, if He be not risen, you have no touch with God; you are yet without hope.

Renan the infidel said that the Christian faith is based upon the fragrance of the empty vase. He was delivered for our offences and raised for our justification. No one can see the justifying value of His death unless he sees it in the risen Lord.

If Christ be not risen, then gospel preachers, teachers, and testifiers are found false witnesses of God; we are misrepresenting God; we are making false claims. Apostles of truth are found to be apostles of falsehood. We are void of hope, on a wild ocean without a chart, compass, or pilot, *if Christ be not risen*. The whole fabric of Bible authority breaks down, leaving us with not one shred of revealed truth. We who are alive live without one ray of hope, and those who fell asleep trusting in Him have perished beyond any ray of light, into eternal darkness and doom. Those whom we judged lost for a while are lost forever. If Christ be not risen, we have no Redeemer, no High Priest to make intercession, no Bridegroom to meet in the air, no King to rule a thousand years on earth. There will be no song of Moses and the Lamb. No white-robed band, no crown of life, no kingdom come, no tree of life, no pearly white city, if Christ be not risen. But as we bow our heads in holy reverence, look and see an empty tomb, then turn our faith heavenward and our eyes and ears inward in our hearts we hear the sweetest of melody and we break forth in justifiable song, *He lives! He lives! Christ Jesus lives heaven's blessings to impart, You ask me how I know He lives? He lives within my heart.*

Since He both died and arose for us, let us no more live unto ourselves but unto Him that died and arose for us. Now, may the grace of the living Christ, the love of the living God, and the communion of the living and ever-present Holy Ghost abide with you all. Amen.

Character is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindness, sympathies, charities, sacrifices for the good of others, struggles against temptations, submissiveness under trial. Oh, it is these, like the blending of colors in a picture or the blending of notes of music which constitutes the man.

—J. R. Madcuff.

THE PLACE OF THE RESURRECTION IN DELIVERANCE

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death of Jesus alone were the basis of salvation, this could not be true. If when we were enemies we were reconciled to God through the death of His Son, much more being reconciled we shall be saved by His life, not His earthly life, but His life power manifest in the resurrection.

The divine approval of Jesus on earth as certified by His works was, however, apparently contradicted and denied by His death on the cross, which may have appeared as a symbol of divine rejection. But the difficulty thus presented to faith by His death was removed, or annulled, by the resurrection of the third day, which is represented as a great historical act on the part of God. He thereby reversed all acts of rejection and vindicated the claim of Jesus to be Christ "whom ye crucified, whom God raised," Acts 4:10.

The bloody, sickening spectacle of the crucifixion still held the disciples within its nauseous grasp. Every muscle of their bodies withdrew from it. Every reaction of their nerves revolted at the thought of sight of His hanging on the cross. Every vibration of their intellect sought for some explanation that could harmonize this ignominious death with the things He had taught them. They were there. They had watched His eyes swell shut and blacken. They had watched the soldiers whip the skin from His back. They had seen Him crowned with thorns and nailed to a tree. Indeed, they had seen this and more, for they had stood by, some near and some afar off, and watched Him as He was bathed in His own blood. They were there, so they had seen Him hang a mass of torn, bruised, bloody flesh. Under the impact of this defeat, they staggered back to their homes made hovels by this cataclysm. Sleep left them. Fatigue and despair possessed them. All they had believed in and worked for had been swept away in one brief day. He was dead. And what a ghastly way to die! He had raised Lazarus from the dead, and He was dead Himself.

Then came the third day and the sudden transformation. "Christ is risen from the dead!" "Come see where he lay!" So, aroused from their stupor by this and many other infallible proofs that He was living again, they went forth proclaiming with renewed vigor and ever-increasing faith the gospel of Christ. So strongly did they believe it that they declared, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

THROUGH the resurrection Jesus is proclaimed not only Messiah but also Lord and Saviour. "In none other is there salvation"; "The Prince of Life"; "Judge of the quick and the dead."

Only through the resurrection can we come to understand the words "in him was life, and that life was the light of men." Only through the resurrection can we come to comprehend His power and the preciousness of His promise, "Because I live, ye shall live also."

The resurrection accredits Christ to us as nothing else but God's Son, and in turn accredits the cross of Calvary as being God's instrument for man's salvation.

The resurrection establishes once for all Christ's teachings on life, holiness, healing, sinlessness, and eternal existence.

The resurrection opens the door through which, while we now see through, as it were, a darkened glass darkly, yet we shall see the ultimate consummation of all evil, sin and affliction.

The resurrection guarantees to us that Christ in God has the power of bestowing upon His chosen ones those powers He promised.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain and your faith is also vain . . .

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ raised from the dead, and became

the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead

"For as in Adam all die, even so in Christ shall all be made alive . . .

"Behold I show you a mystery; We shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

"O death, where is thy sting? O grave, where is thy victory?

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

*Heaven is not reached by a single bound
But we build the ladder by which we rise.*

—J. G. Holland.

VIVIT CHRISTUS!

(Continued from page 6)

himself also to walk even as he walked."

Easter places a joyful note in the hearts of Christians throughout the world. On the first Easter morning after the crucifixion of our Lord, His faithful followers were rewarded with a most joyful experience. Mary Magdalene, the first person at the sepulcher, heard the angel of the Lord call her by name. That was a memorable morning when Jesus broke the bond of death and appeared to a living, anxious woman. Mary Magdalene was attached to Christ, but the test of true love and devotion is seen in sacrifice. To be with Jesus when men applauded and spoke well of Him was pleasant; but after one sold Him, another denied Him, and all the rest "forsook Him and fled." Mary Magdalene was still faithful. She was the first to see Him after the resurrection. When He first appeared, she did not recognize Him. Jesus is often much nearer than one thinks. Mary Magdalene was the first to preach the message of the risen Christ, for she obeyed the command "go tell his disciples and Peter." "Mary, go tell Peter, although he openly sinned and denied me, the Christ that he denied died for him. Tell Peter his prayers have been heard. Tell Peter I love him; that he is dear to me." This is the heart of the gospel. We like sheep have gone astray, but Jesus Christ is out seeking sinful, lost, and broken hearts. After a prayerful visit to the empty tomb, and after having been convinced that He is alive, one cannot help but tell the world that death's bond has been broken and that Christ has ascended to the throne of His Father where He is alive today.

WHAT ARE THE SIGNS that we may know we have received the gift of eternal life? First, there is the new life in Jesus Christ. How wonderful it is to have the assurance that your sins have been forgiven and that instead of a wretched and sinful life, you now have the Prince of Glory with you. After Jesus had revealed Himself, the disciples who walked with Him on the way to Emmaus exclaimed, "Did not our hearts burn within us!" It is not for us to try to explain the mysteries of the new birth, but to preach and live this wonderful reality. How marvelous is the wonderful power of God. Paul testified, "I know whom I have believed and am persuaded that he is able to keep me."

God gives to His children an upward look after they have received Him into their hearts. Our missionaries tell us of the downward look of the poor natives who lead a miserable life, but after the living gospel touches their hearts, they no longer look down, but the transforming power of the Son of God gives to them an upward look—a look beyond this vale of tears. Thank God, life is not to be found in the element of this earth. If we had the hope of this life only, all would be miserable. Because Jesus was faithful unto death, because He broke the bond of

death, because He conquered death, hell, and the grave, the people of God from out of every nation and tongue have that upward look. From the blackest remote interior of Africa to India's coral strands, men and women, blood-bought by the death of the resurrected Christ, can shout, "I know him. I have looked upon His lovely face. I have the victory today."

Amid the turmoil and strife of this century, there is a peace that passeth all understanding, which is found only in the resurrected Christ. The peace that Christ had and the peace He gives is different from what the world calls peace. The peace that comes from above is gentle and calm.

*Peace, peace, sweet peace,
Wonderful gift from above.
Oh! wonderful, wonderful peace!
Sweet peace, the gift of God's love.*

Oh! if men today who are full of hate, envy, strife, and violence could only go to Calvary and the open tomb this Easter Sunday and let Jesus Christ come into their lives, how wonderful it would be. It would thrill the heart of our heavenly Father, if He could arrange a meeting between His Son and lost humanity this Easter day. No soul has ever sought Him there in vain. He is always there to fulfill His part of the appointment.

*At the cross, at the cross,
Where I first saw the light,
And the burden of my heart rolled away;
It was there by faith I received my sight,
And now I am happy all the day.*

As they look into the future, some men's hearts are full of fear because of the absence of hope. If the Lord should delay His coming during our own generation, we know that our lives here are only transitory and that we all must face the monster death. How tragic, how terrifying, to see humanity lost without hope, going down into the grave and into hell! While the Christians shout the victory on Easter Sunday, there are countless multitudes that have never felt the resurrection power. The devil is aware of the powers of Calvary and the empty tomb. He hides under a cloak of righteousness to deceive and draw the hearts of men away from the realities of the resurrection. The devil attempts to substitute drunkenness, revelry, and debauchery for true worship. I am thinking of the religious festivals that proceed the advent of Easter. The evil one wishes to blind our eyes and to make the resurrection of no effect in our lives. Christian, if you have been to Calvary and have Jesus Christ in your life, do you know that even though diseases attack the body and you go down into the grave, you will never die, because Jesus conquered death, hell, and the grave. You will live! At that appointed time, you will rise. Job asked the question many years ago, "If a man die, will he live again?" This question was answered when Jesus Christ conquered sin and the devil. Because Christ lived, we shall live.



To have known one good old man—one man, who through the chances and mischances of a long life, has carried his heart in his hand, like a palm branch, waving all discords into peace—helps our faith in God, in ourselves and in each other, more than many sermons.—George William Curtis.

The assurance that the child of God is secure in his salvation gives strong encouragement and furnishes a basis for Christian service in gratitude rather than in fear. Such service must be more pleasing to our Lord and more effecting in moving the world toward God. Furthermore, since hope causes rejoicing, the hope that is based on God's promises as set forth in the Scriptures must make an exceeding happy Christian and therefore must add greatly to the comfort and power of the Christian life.

—J. W. Crowder.



DESPERATE DENIALS OF CHRIST'S RESURRECTION

(Continued from page 4)

is a promise of prophecy relating to the resurrection. Christ Himself made, at many times in His earthly life, statements about the surety of a bodily resurrection. John 2:19-2, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the TEMPLE OF HIS BODY. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said." Here is a direct and definite statement and promise of Christ of a bodily resurrection. Mark 8:31, "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priest, and scribes, and be killed, and after three days rise again." Matthew 27:63, 64, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead." The scribes and priests understood that the teachings of Christ were concerning a bodily resurrection. Matthew 26:31, 32, "Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." Here are the claims of Christ in plain, understandable language.

WERE THESE CLAIMS vindicated? Did He live up to His claims? Again let the Scripture answer. Acts 1:3, "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days." It might be well, at this point, to raise a question. Could mass hallucination have been possible to all who saw Him? The disciples had despaired of hope at His crucifixion, and no longer expected to see Him alive. The women, with others, went to the tomb to anoint His body with spices when they found the stone rolled away. It is obvious they did not expect to see Him alive. While the disciples on the road to Emmaus talked with Christ, they did not believe all the Scriptures had spoken concerning Him, for they did not recognize Christ. The disciples were in a closed and locked room for fear of the Jews when Christ appeared, so it looks as if they were not expectant in beholding Christ. Thomas did not believe the report of the others about His resurrection, so I ask again, Would it be possible for so many people who did not expect to see Jesus to have a vision of Him? There will have to be another explanation—it was the risen Lord in person who comforted them and gave such glorious hope to the world. To Mary, Jesus said, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Mary Magdalene came and told the disciples she had seen the Lord, and that He had spoken these things unto her, John 20:17, 18. John 20:19, 20, "Jesus stood in the midst, and saith unto them, Peace be to you. And when he had so said, he shewed them his hands and his side. Then were the disciples glad, when they saw the Lord." To Thomas Jesus said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing."

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believed." But the clincher for all arguments, the fact that the devil dislikes, is recorded in Luke 24:38-40, "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." It was Christ Himself that had arisen and was standing before them, and not a vision of a spiritual resurrection. Thank God, He arose. Blessed be God, Jesus lived up to His claims, fulfilling them all and not disappointing anybody.

How this affected humanity in its struggle in life is graphically set forth by testimonies of departed saints and by living children awaiting His coming. From that hour the disciples boldly declared to the Jews that they had crucified the Lord, but God had raised Him up. It became the central point of all preaching, and men hazarded their lives for the sake of preaching the resurrection of Christ. Paul declared before kings that for the hope of Israel he was in chains. It is the basis for Christian faith today and the assurance of forgiven sins. It gives humanity the hope that all who have died in the Lord have not died in vain, but that they shall arise to be united again in a grand reunion. It imparts hope to the life that we now live and hope for the life that is to come. The resurrection of Christ from the dead has caused men to endure affliction, suffer privations, refuse to accept deliverance from tormentors, brave the horrors of a martyr's death, knowing that at last they will be privileged to stand with a host of redeemed saints, waving on high the banner of the cross and shouting with a victorious cry, "But thanks be unto God who giveth us the victory through our Lord Jesus Christ."

CHRIST'S EASTER VICTORY

(Continued from page 5)

was diverted so that his grave could be constructed in the vacant bed, after which the waters were returned to their natural channel. And in the words of Gibbon, "the secret spot where the remains of Alaric had been deposited was forever concealed by the inhuman massacre of the prisoners who had been employed to execute the work." The grandson of a noted American has set aside a trust fund of \$20,000 to provide for his burial on the moon, whenever rocket ships reach that realm. A taxi driver in Philadelphia, recently called for a well-dressed woman in one of Philadelphia's better suburbs and was told to drive to Eighth and Race. Upon reaching that district, she got out and spread some ashes along the gutter and said in well modulated tones, "You spent most of your life here, you might as well spend the rest." Remember, you cannot hide from our all-knowing Redeemer. Unless you accept His death, resurrection, and intercession, you will hear His voice, and you will come forth "unto the resurrection of damnation."

LAST SUMMER, together with my family, we made an 8,000-mile tour. We revelled in the breathtaking scenes of the Badlands, Yellow Stone National Park, the Olympics, sunny California, Grand Canyon, etc. We visited the old farm home on the North Dakota plains where I was reared. You who have had a like experience know the emotional impact. My father's grave

is but a mile from my former home. As I stood at his grave, I remembered his burial when I was but a lad of eight. I recalled the sound of the sod as it was shovelled upon the box which enclosed the casket. I examined the beautiful grey granite tombstone for any effects of the elements upon it, but with my naked eye I was unable to detect any deterioration whatever. It appears as perfect as it was thirty-two years ago. With one hand on the tombstone, thinking intently of the mystery of life, death, and eternity, looking at the grave and then into the heavens, my heart began to burn within me. Tears coursed down my cheeks, and I said aloud: "Lord Jesus, You are alive now! You are coming again. My father whose body lies now in dust shall rise. And I shall see him again!" "Thanks be to God Who giveth us the victory through our Lord Jesus Christ!"

Travelling by train from the University of Scotland into the lovely highland one day, a great scientist got off the train and walked up the hillside, making his way to a lonely Knoll. With his magnifying glass in hand, he fell upon his knees and, in the bright sunlight, looked intently at a bit of Scotch heather. For a long time he gazed upon the fragile flower through the powerful glass and delighted in its beauty, glory, and delicacy. A cloud came over the glass, and, when it did not pass, he looked up to find a shepherd looking on to see what he was doing. Seeing the wonder on the shepherd's face, he fixed the glass at proper range and invited him to see this miracle of God's universe. When the shepherd, whose life had been spent on those hillsides, saw for the first time his own beautiful heather bell in all its glory, tears like a fountain rolled down his cheeks. Handing the glass to the scientist he said, "Man, I'm sorry you showed me this. Just think that these rude feet of mine have trod so much of it in the ground!" When he saw its beauty, it broke his heart. When you see the beauty of the love of God through the telescope of Calvary and Easter, your heart will be broken, and you will exclaim, "My Lord and my God . . . What wilt Thou have me to do?"

Christ's Easter victory is mine. Is it yours? If it is not, will you let Him make His victory yours today by full surrender and by acceptance of His redeeming grace? Then you, together with all those who love Him, can say with an unknown Christian author:

*"My risen Lord, I feel Thy strong protection;
I see Thee stand among the graves today;
I am the Way, the Life, the Resurrection,
I hear Thee say,
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day."*

THE SIGNIFICANCE OF EASTER

(Continued from page 9)

grave. A sepulchre in the garden! And so endlessly could one go through the labyrinthine conflicts and disappointments of earth's struggle, but, blessed be God, there comes to the heart of the believer a "peace that passeth all understanding" when we realize that *Christ is in the sepulchre*. Though the sepulchre is in the garden, so Christ is in the garden, too! His presence will assuage our fears and alleviate our suffering. The sepulchre does not terrorize us if Christ is there.

Lest in your haste in reading the Easter story you overlooked a precious gem of truth, notice again the twentieth chapter of John, the eleventh and twelfth verses, "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels." Doesn't the gem sparkle with hope? Mary stood weeping beside the sepulchre. Is there anything unnatural about that? Haven't we all stood weeping at a sepulchre? Where, then, is hope to be found in these dismal words? Here it is—"and as she wept, she stooped down, and seeth two angels."

If, in our dreary solitude, when all seems lost, and when the yawning tomb has swallowed up our hope, our all, we will but *stoop down*, and commence to *look for Jesus*, we, too, will see angels. Rather than stumble around amidst graveyards, tripping over half-fallen

tombstones, unable to find our way because of the blinding rain of tears blurring the vision, why not kneel down and seek the Master? By so doing, you will discover that the tomb is empty after all, and that the one you seek is not there, but angelic messengers will comfort you and strengthen you with the news that Christ, the first fruits of them that slept, has risen and, with His resurrection, has taken your loved one to be with Him.

EASTER PREACHES a beautiful sermon on *patience!* God works with unerring precision. Why did Christ not come to life on the cross without the unnecessary tarrying until Sunday morning? Had we our way, we would have had Christ fling fiery thunderbolts from the cross at His crucifiers, and call the stars to battle, throwing the whole universe into consternation. Yes, had we our way, many things would be changed. *But God knows best!* He doesn't get excited, and He doesn't get in a hurry. A thousand years with Him are but as a day, and a day as a thousand years. Millions of souls in the lower parts of the earth must be preached to, and Christ must do the preaching. While it appears to those on the earth, who could not see the activities of Christ, that this time spent in the tomb was wasted, what would the souls in captivity led captive say of His apparent delay? You see, there are times when we want God to move when His move would infringe on the rights of others. God will not mistreat others just to gratify our selfish desires. But He always moves at the right time, never a moment early, never a moment late, never failing. This universe of unimaginable magnitude has been geared by a master mind. Even the shooting star is held by the bridle of an inexorable law. The pendulum in God's clock swings back and forth marking every event, and just at the hour ordained, God makes bare His arm and worlds tremble, nations fall, thrones collapse, crowns topple, armies capitulate, regimes disintegrate, conquerors surrender, Wrong is dethroned and Right is crowned king. So, be patient, mistreated one, "if God be for us, *who* can be against us?"

When the little despairing band of disciples concluded all hope was lost, and that they had might as well go back to fishing, *hope arose*. When they had suffered all the anxiety their hearts could endure, the glorious news of Christ's resurrection fell upon their ears like rain on a thirsty prairie. The darkness of their night of gloom was dispelled by the rising of the sun, even the Sun of Righteousness. Scripture does not confirm this, but I have believed that perhaps the women were wondering if their visits to the tomb were not in vain. Wouldn't you surmise that even they were almost hopeless when they came to the tomb on Easter morning? But, oh, the unutterable joy that must have been theirs when they discovered the stone rolled away and saw the two angels in the tomb announcing, "He is not here, but is risen!" That message has become the "pivotal fact" of Christianity. Other founders of religions have played their parts well on life's stage, and then passed on off, at the falling of the curtain, but none have returned. Though thousands of admirers applaud, they are unable to answer the encore. Temples have been bulldozed to their honor, and lavish gifts have been laid at their shrines; fervent prayers have been made, and yearning hearts have called long and loud for them to answer, but they are mute. But, thanks be to God, our **Christ is risen**. We do not meet this Easter season at a tomb, and *hope for a resurrection*, for *He is the resurrection*.

Easter teaches us that God loves the *backslider*. Christ could hardly wait to get out of the tomb to save His fallen disciple. He said, "Go tell my disciples, *and Peter*." You mean, Lord, the coward who denied knowing you? The one who cursed and flatly refused to be identified with you and your humble crowd? Yes, go tell *Peter*. Hear this, fallen one, the Lord of the Resurrection loves you and will bring a resurrection of your fallen hope if you will but believe.

Easter throws a glorious light into the tombs of our departed loved ones. David said, "Though I walk through the valley of the *shadow of death*." For there to be a shadow, there must be a *light*. Jesus, the *Light of the world*, has lighted the tomb, so that death is only a pleasant nap we pilgrims take as we travel *homeward and heavenward*.

REVIVALS

TELEGRAM

Evangelist J. E. Smeltzer in big revival at Tifton, Ga. Sixty-five saved, 20 filled with the Holy Ghost, a number added to the church. Wonderful healings—from hospitals to perfect health. Revival continues.—H. M. Long, Pastor.

BELMONT—HAMILTON, Ohio—God truly opened His great storehouse of blessings on us during our six and one-half weeks' revival conducted by Brother Clifford Mullins. Many nights the Holy Ghost brought forth great messages, thus blessing the hearts of the saints and condemning the hearts of the sinners. Twenty were saved, 12 sanctified, and 7 filled with the Holy Ghost. We had several marvelous healings. Brother Mullins preached night after night under the anointing of the Holy Ghost. We also appreciate the leadership of our good pastor and his wife, Rev. and Mrs. Pearl Frazier. We thank God for all He has done for us.—Curtis Colwell, Clerk.

KEY WEST, Fla.—We have just had a great revival, with Brother J. F. Culpepper and his wife, of Georgia, as the evangelist. Saying the church was greatly blessed is putting it mildly. Every night Brother Culpepper preached under the anointing, and the Holy Ghost was present in a wonderful way. There were 4 saved, 4 sanctified, and 3 baptized with the Holy Ghost. During the revival we broke all previous Sunday School records. The Lord moved on a man's heart to sell us a lot for a new church at a small sum. The Sunday School gave the first \$300 on this. Also, last month the church broke all tithe records. We appreciate the love of God and the co-operation of the people at Key West.—E. M. Beard, Pastor.

GRIFFITH CREEK, Tenn.—A 3 weeks' revival has just closed at the Griffith Creek Church of God. There were 14 saved, 11 sanctified, 9 filled with the Holy Ghost, and 2 added to the church. Brother B. O. Cantrell was the evangelist. The power of God was great every night, with the Holy Ghost taking over. Brother Cantrell is a wonderful man of God, and preaches holiness in the old-time way. Our pastor is Brother Charlie Green, who believes in letting the Holy Ghost have control. The revival spirit is still going strong, with 6 in the altar last night.—Mrs. Lillie Cookston, Clerk.

BEULAH, N. Dak.—The Church of God in Beulah, N. Dak., is feeling mighty fine after hearing our Brother V. B. (Vep) Ellis sing and preach for

10 nights. He was an inspiration to all of us and we were so pleased to have him and his good wife in our home. Many were blessed and encouraged to go on with God and the church, and 3 men received the Holy Ghost (one of them during the week after Brother Ellis left). The wonderful power of God was present in every service, and the saints were greatly blessed.—E. E. Coleman, Pastor.

BUHL, Ala.—The Church of God at Buhl, Ala., has just had a very good revival. There were a number of healings and several were saved and sanctified. The church was blessed to have Rev. Roy Dagnan, of Wallins Creek, Ky., as the evangelist. Brother Dagnan's messages were a great blessing to all who heard them. He will do any church good. We are also proud of our fine pastor, Brother Breland, who is doing a good work with the church and Sunday School. Pray for us.

CAMBRIDGE, Md.—The Church of God at Cambridge, Md., enjoyed a revival with Sister Dorothy Wallace, of Somerset, Pa., doing the preaching. There were 3 saved and 4 added to the church. The church was greatly blessed by Sister Wallace's ministry. She left here to carry the gospel once again to Cuba.—Dorothy Jones, Reporter.

SHORT MOUNTAIN, Tenn.—We have had a wonderful 2 weeks' revival. The church was greatly blessed and revived. There were several experiences and several were healed. Rev. Edwin Kerr, of Cleveland, was the evangelist. He preached some wonderful messages. We thank God for all He has done for us. Brother John Eaton is our pastor.—Mrs. Lauzetta Vickers.

SLATON, Texas—We have just had a revival, with Evangelist R. B. Percy, Box 157, Bonham, Texas, doing the preaching. The spirit of conviction was present in every service, and men and women received experiences from God that we had been working and praying with for a long time. There were 14 saved, 8 sanctified, 4 baptized with the Holy Ghost, one baptized in water, and 4 added to the church. Many received healing for their bodies, and saints were renewed, refilled, and encouraged. If you want an evangelist who preaches the gospel in a manner that really stirs the hearts of men and women, secure Brother R. B. Percy for your next revival.—Louis Bowerman, Pastor.

MOUNT ZION, Miss.—The Mount Zion Church of God has just closed a revival with Rev. A. D. Gammill as the evangelist. We feel that much good was accomplished in this revival. The church was stirred and blessed in a great way and many were in the altar seeking the Lord. Several were saved, sanctified and 4 received the Holy Ghost. Three came into the church. Pray for us that God will continue to bless the work here.—J. E. Kennedy, Pastor.

MAHNED, Miss.—We have been blessed by a very great revival at the

Mahned Church of God. Sisters Ida Bradley and Zula Bell Wooten were the evangelists. Saints were revived, and hearts were stirred as these wonderful sisters unfolded God's Word to us. Souls were saved, sanctified, and filled with the Holy Ghost.—Marie Lucas, Clerk.

GLENWOOD, Ga.—We had a wonderful revival in January, with Sister Grace Phillips as the evangelist. Three were saved, 2 sanctified, and one baptized with the Holy Ghost.—Gilbert A. Lewis, Pastor.

ZEBULON, N. C.—We have just had a 3 weeks' revival with Sister Lenora Jones as the evangelist. God worked in a wonderful way, and the church was greatly blessed. We had a record attendance during the revival. Fifteen people were saved, 5 sanctified, 2 filled with the Holy Ghost, and 2 added to the church. Sister Jones' soul-stirring messages were a great blessing, and we heartily recommend her to any church.—Bernice Edwards, Reporter.

EDGEWOOD, Tex.—I am reporting a great revival closed at the Lane Church of God in Texas, with Rev. and Mrs. George A. Peart and children. God did richly bless. There were 7 saved, 5 sanctified, one filled with the Holy Ghost, and one added to the church. It was a great day at the Lane Church of God. People were healed and even sinners felt the power of God. We are looking forward to great things from God.—Zoe Brown, Pastor.

MOUNT AIRY, N. C.—After a soul-stirring message from our good pastor, Brother O. A. Hensly, Sunday night, February 21, 3 were saved, 2 sanctified, 2 reclaimed, and 3 added to the church. Pray for us at South Street.—Johnie Amost, Reporter.

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The Church of God Evangel



EVANGELICAL BIBLE TRANSLATION PLANNED

GRAND RAPIDS, MICHIGAN (EP) The Zondervan Publishing House, Grand Rapids, Michigan, has just announced that an Evangelical Version of the Old Testament, now in process of being translated, will be available in 1955. A scholarly and expert Staff of Hebrew Scholars is working on the project, with Rev. Gerrit Verkuyl, Ph.D., of Berkeley, California, as Editor. The translators are:

Prof. Jacob M. Myers, Ph.D., Lutheran Theol. Seminary, Gettysburg, Pa.

Prof. Charles L. Feinberg, Ph.D., Th.D., Talbot Theol. Sem., Los Angeles.

Prof. D. W. Deere, Th.D., Golden Gate Baptist (So.) Sem., Berkeley, Cal.

Emeritus Prof. George I. Robinson, Ph.D., McCormick Sem., Chicago.

Prof. S. Lewis Johnson, Th.D., Dallas Theol. Sem., Texas.

Prof. Martin J. Wyngaarden, Ph.D., Calvin Theol. Sem., Grand Rapids, Mich.

Prof. William S. LaSor, Ph.D., Fuller Theol. Sem., Pasadena, Calif.

Prof. J. Barton Payne, Th.D., Bob Jones Univ., Greenville, S. C.

Prof. Samuel J. Schultz, Ph.D., Wheaton College, Wheaton, Ill.

Rev. R. P. Shuler, Jr., Ph.D., Trinity Methodist Church, Los Angeles.

Prof. Howard A. Hanke, Th.D., Asbury College, Wilmore, Ky.

Prof. William H. Rossell, Ph.D., Central Baptist Sem., Kansas City, Kans.

Prof. Emeritus David E. Culley, Ph.D., Western Sem., (Presb.) Pittsburgh.

Prof. Merrill Unger, Ph.D., Dallas Theol. Sem., Texas.

Prof. John W. Bailey, Ph.D., Berkeley Baptist Divinity School, Calif.

Prof. Gleason L. Archer, Ph.D., Fuller Theol. Sem., Pasadena, Calif.

Prof. Leon J. Wood, B.D., Baptist Bible Institute, Grand Rapids, Michigan.

Candidates for Codotates under direction of Dr. J. Barton Payne, Students Hathaway Struthers and James Keefer. Rev. Gerrit Verkuyl, Ph.D., Princeton N. T. Fellow; Emeritus Nation Teacher for the Presbyterian Board of Education will direct the work.

Some of the outstanding features of this forthcoming Bible translation are: The unusually helpful and usable footnotes, occasional maps on pages where the events are related, dates of events as accurately as research makes it possible and use of our choicest up-to-date language. The translators are making use of previous translations, but are not bound or hindered by any of them; for this is not a revised version; it is a new translation from the best available original manuscripts. This new translation will be called the Berkeley Bible, for the Old Testament translation

will be a companion publication with the Berkeley Version of the New Testament published in 1945, already so well received, and enjoying acclaim from Bible lovers across the nation. The fact that this translation is being undertaken by outstanding scholars in the evangelical world, by men imbued with a reverent awareness of the Holy Spirit's work in first revealing God's thought and now so ready to illumine the humble, seeking mind, cannot be emphasized too strongly. Because of it, this Berkeley Bible Version should, for many Bible-lovers, be the most important Bible-news thus far of the 20th century.

— — —
Bishop Fulton J. Sheen has been voted the "most outstanding personality on television in 1952" by the Academy of Television Arts and Sciences. His program, "Life Is Worth Living," is telecast each week over the Dumont Network.

WARNS OF FOOD SHORTAGE PERIL IN WORLD

NEW YORK (EP) "No matter how you cut the world's loaf of bread, there is still not enough to go around the table," says the United Nations Reporter. The population on this globe is growing by leaps and bounds. More than 68,000 new faces appear at the breakfast table every morning. Many people do, of course, get their daily bread in abundance, but more are hungry. In the Far East, where half the population of the world live, seven spoonfuls of food out of every ten contain rice. But the rice production in the Far East is below prewar levels. At the same time, the population has increased so that eleven people take their places at the table today where only ten were to be found before the war.

Norris E. Dodd, Director General of the UN Food and Agriculture Organization (FAO), has recently said, "The proportion of the world's population, with inadequate food supplies, has grown appreciably larger. World food production has, indeed, expanded since the end of the war, but much of this represents merely a recovery from war time devastation and dislocation." In plain words this means there are an increasing number of empty stomachs, and, without hard work and international cooperation, they are not likely to get any fuller.

We may well ask, "Will this imbalance tilt the scales toward peace or war?" A major war would bring starvation to millions of those engaged in the conduct of the war. Any interruption to international trade would likewise cause world-wide disaster. Technical advances in food production, as well as international aid to underdeveloped countries, are vitally essential in the immediate future. We must share because we care, not only care for the millions who are now undernourished, but also because we care for ourselves, our own welfare and future peace and, indeed, our very existence.

In Memoriam

BIXLER

Mrs. Sarah Clementine Bixler, born Feb. 13, 1878, departed this life Jan. 20, 1953. She was the mother of Rev. J. A. Bixler, of Soddy, Tenn., Champ Bixler, of Dixon, Ill., Mrs. Ada Eubanks, of Alton, Ill., Ralph and Robert, of Eldorado, Ill., and Emil Bixler, of Benton, Ill. She had 2 brothers, Roy Caraway, of Nashville, Tenn., and Allsie Caraway, of Eldorado, Ill., 17 grandchildren, and 7 great-grandchildren. She united with the Church of God in the early days of its organization in Eldorado, Ill., possibly in the latter part of 1916. Her funeral was conducted at the Church of God in Eldorado, Ill., by Rev. Robins, of Benton, Ill., and her pastor, E. W. Carden.—E. W. Carden, Reporting.

CHANCEY

Willie Chancey, of Soddy, Tenn., departed this life Friday, March 27, 1953, at the age of 62 years. He had been a member of the Church of God for 40 years and was a minister of the gospel. Funeral services were conducted by Rev. A. V. Coker and Rev. Claude Swaggerty at the Soddy Church of God.—Eleanor Chancey.

GATLIN

Mrs. Mary Lee Gatlin, of Dallas, Texas, departed this life March 1, 1953. She was a faithful Christian and was clerk of the Lisbon Church of God at Dallas. She is survived by her husband, E. W. Gatlin, and 7 children. Her funeral was conducted by Revs. L. L. Green, O. M. Hume, and Mable Hughes.—W. D. Hughes.

PICKETT

Sister Ethel Pickett departed this life Feb. 12, 1953, at the age of 51. She was a faithful member of the Whitwell, Tenn., Church of God for 39 years. Her death caused much loneliness and sadness at home, at church, and in the community, for she was loved by all who knew her. She was a dutiful and obedient daughter, a loving and faithful wife, and an ideal mother. She is survived by her husband, Brother Walter Pickett, 2 sons, one grandson, her dad, 2 sisters, and one brother. Funeral services were conducted by her pastor, Rev. T. L. Phillips, and former pastor, Rev. C. B. Godsey. The death of Sister Pickett means the church has lost a prayerful, humble member, but we know our loss is heaven's gain.—Grace Morrison and Louise Russell, Reporters.

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*Tomb, thou shalt not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter day!"*

Easter Morning

*While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread
Of her Master, cold and dead,
Hark! she hears the angels say,
"Christ will rise on Easter day!"*

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*And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter day!"*

*"For, lo, the winter is past, the rain is
over and gone; the flowers appear on the
earth; the time of the singing of birds is
come, and the voice of the turtle is heard
in our land; the fig tree putteth forth her
green figs, and the vines with the tender
grape give a good smell," Song of Solomon
2:11-13.*



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